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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

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"Old St. Cuthbert's"

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A SHORT HISTORY OF ST. CUTHBERT'S MISSION, TSOLO, CAPE PROVINCE, SOUTH AFRICA

By The Rev. Fr. F. S. Playne, S.S.J.E.

IN the year 1865 Bransby Lewis Key of Saint Augustine's College, Canterbury, England, came to be the first Christian Missionary to the Mpondomise tribe on the banks of the Inxu River. He built there a house for himself and a small apsidal church dedicated to Saint Augustine. In 1880-81 while Key was in England occurred a rising of the tribe against the Government. His house was burnt down but the church, now enlarged, still stands. The Government moved the tribe to the Tsolo district to the south bank of the river and replaced them by various Fingo people. So, on his return in 1882, Key acquired a new site on the bare veldt amongst the people he had begun to evangelize. In the following year, however, he was consecrated Assistant Bishop of the diocese, to which he succeeded on the death of the first bishop, Henry Callaway. His place was taken by Alan Gibson, later co-adjutor bishop of Cape Town. He at once started to build a church which was dedicated in September 1884 and still exists, incorporated into the present Weaving School at Saint Cuthbert's, which name the mission now bore.

In 1891 Godfrey Callaway came to assist, but soon found himself appointed to take charge. About a year later he was joined by a friend, Gerald Ley. Between them they have given more than a hundred years of service in the St. Cuthbert's Mission.

In 1899 they were allowed by the Bishop to initiate a Religious Brotherhood, the Society of St. Cuthbert. But after five years experiment they asked to be admitted to the Society of St. John the Evangelist. Father Puller came out from England to take charge of the Mission while Fr. Ley and Fr. Wallis went home for their Noviciate. Fr. Callaway, whose health was never robust, was allowed to remain at the Mission and in due time was professed.

Preparations for a permanent stone church had been started as early as 1897. Mr. Frank Cornner, who has spent Christmas for the last sixty years at St. Cuthbert's, recalls that he spent his spare time dressing stone for the building. The work went on slowly, then when

difficulties arose, Brother Maynard and a Master Mason from Oxford were sent out to put things straight. The church, minus chancel, was dedicated in May, 1906.

The first contingent of Wantage Sisters — Sisters of St. Mary the Virgin — came out with Fr. Puller in 1904. This Community has continued up to the present to give invaluable assistance to the Father's work. It was through them and their Mother Lucy that medical work was begun and St. Lucy's Hospital founded. Schools were then started in many of the outstations, which in 1956, numbered 50. These have been removed from the influence of the Mission through the Bantu Education Act of that year.

In July 1956 twenty of the Outstations were divided off from the Mission, being put in charge of an African Priest. This policy of dividing up the larger parishes is going on apace, several more have been arranged now, so that instead of an area the size of an English County, the Priest in Charge of St. Cuthbert's has a fairly manageable cure.

Being a Community parish St. Cuthbert's has been in a more favourable position than some other Missions, but it is still impossible to give more than one Mass a month in most of the Outstations. At present we have two African Priests assisting, one at St. Cuthbert's and the other at All Saints, Mbokotwana. This is a stone church with the Altar over the graves of Christians killed in the rebellion previously mentioned.

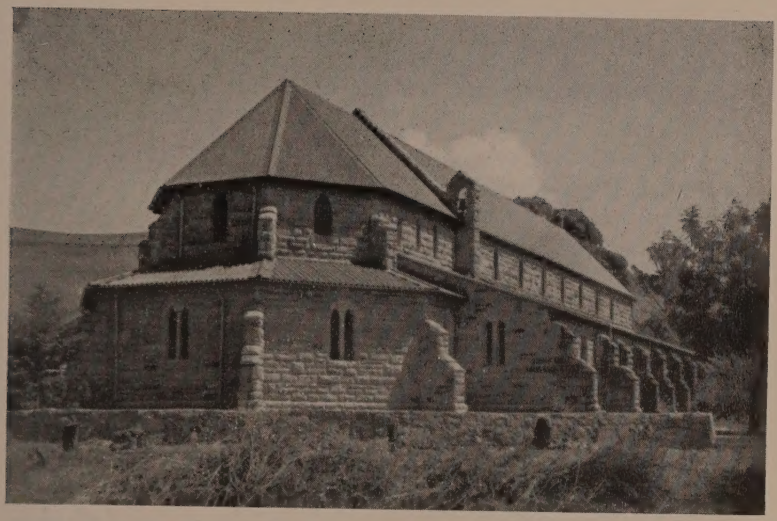
The Jubilee Memorial, linked with the memory of Frs. Callaway and Ley, was dedicated by the Bishop of St. John's, Kaffraria, on Sunday, March 24th, 1957. It was a memorable occasion as Europeans, Coloured and Africans — the latter of course predominating — filled the church to its utmost capacity. There were at least a thousand inside, besides those who could not get in. Many valuable corporate and individual gifts adorn the new Sanctuary, stained glass windows, iron grilles, frontals, seats and a font cover, culminating in a pelican carved by the well known African Job Kekhana.

Mention must be made of the African Community of St. John the Baptist, mothered by the Wantage Sisters for many years, but now with their own African Superior. They undertake many important and valuable works, and have a small branch house at Mbokotwana.

ST. CUTHBERT'S

By FATHER SHRIVE, S.S.J.E.

YOU have flown over the majestic, and sometimes terrifying, range of the Drakensburg in a south easterly direction towards the coast in the direction of Port St. John, 150 miles away. Glancing below at the extensive farms among the foothills of this mountain range, you are perhaps able to discern the railway terminus of Maclear. Now, from above, the country may appear as a plateau, but it is slashed with deep valleys. Down two of the widest of these flow rivers which have rapidly expanded from mountain streams, one following a very serpentine course before meeting the other at Junction Ferry; for, though appearing as a plateau from your 'plane, to the inhabitants of these valleys it is still a country of mountains. Since you are not flying at satellite range you will have noticed that you soon passed out of the farming area, after Maclear had slipped away, and hills and valleys became dotted with clusters of huts with greater density in scattered areas. You are over the Transkei Native Reserve and, being told that you are now above St. Cuthbert's parish, you will, of course, wish to attempt a landing. Coming lower you will be able to see that the clusters of huts are homesteads of the African population, and the little squares near to each are cattle kraals or gardens fenced with growing aloes. You may even be able to see how thin the cattle are in this much over-stocked and over-populated area, and you will certainly have spotted here and there a trader's store with its protecting belt of wattle trees. However, just as you are about to touch down, you are over the edge of the plateau and still 2000 feet up with a view across a wide open valley with the Inxu approaching, in wide sweeping curves through the cultivated lands, to lose its identity in the Tsitsa. This time, being told that the sprawling patch of dark green, punctured frequently with squares and rectangles, is St. Cuthbert's Mission (the squares and rectangles are buildings among the trees) you will be quite determined to land this time and not be turned from your objective by the dorp of Tsolo making a similar patch on the landscape 9 miles further on, nor by Umtata, so charming on a 27 miles *distant* horizon. Then, after your crash landing (for there is no runway at St. Cuthbert's) you will make real contact with the Mission — first allowing the wealth of loveliness which you have seen from above, and which now surrounds you, to take possession of your soul. The friendly arms of the Kwanca



Saint Cuthbert's Church, Tsolo, South Africa

Interior of Saint Cuthbert's

Range and the sentinel Bele mountain stand 'round about His people', and two refreshing streams, one each side of the ridge on which the Mission stands, embrace each other on the farm lands before flowing into the Inxu two miles further down the valley.

Having made the acquaintance of the Father Superior, just dismounting his horse after a week's round of outstations, you are introduced (after the customary hospitality) to Father Playne who is to conduct you around the Mission. He will first of all acquaint you with the other Fathers by explaining that Father Young is on a round to the group of Pondomise outstations which encircle the Mission within a radius of 10 miles, and that Father Lennard has driven the Land Rover into Tsolo to visit the European and Coloured members of the congregation and to take a Confirmation class. You will, of course, have to visit the church first of all, a massive and rugged stone building 'all glorious within', completed this year as a memorial to the two pioneer Fathers of St. Cuthbert's — Father Callaway and Father Ley — with the Fathers' quarters seeming but a humble appendage to this 'rock of salvation'. You will be taken through the dairy camp to visit the African Community of St. John the Baptist and introduced to Mother Tabitha who will show you over the industrial school and the boarding hostel, both of which are under the charge of the Sisters. A right-about-turn and you will start 'to go down the Mission', deviating to the left to have a considerable group of substantial buildings explained. 'These,' the Father will tell you, 'used to be our schools with over 300 pupils until two years ago when we closed them down, not being prepared to compromise on principle and rent them to the Government with its apartheid tainted system of Bantu education.' 'But,' he will hasten to add, 'they have now been converted into a Retreat House where retreats for Africans and Europeans, clergy and laity, are regularly being held, and the Bishop is hoping a way will open for establishing a test school for ordinands and/or catechist training-centre in the former St. Joseph's boys' Hostel.' You will only have time to pay a casual visit to the Weaving School with its great tradition and reputation, but now surviving precariously under the changed education system. You will pass the quarters of the European Community of Saint Mary the Virgin as you continue 'down the mission' (only three Sisters now) and come to St. Lucy's Hospital. Dr. van der Walt (Mrs. Robey) will not allow you to make a mere casual acquaintance here. You must visit the original old block and

see the big improvements made to this, the maternity ward (Dr. Monica Mary's CSMV great contribution when Medical Superintendent), and the new T.B. block and the administrative block which was formerly the nurses' home, the nurses having moved into the girls' Hostel accommodation made vacant when we lost our schools. The patients are mostly from the outstations and the immediate locality, but some come from beyond.

You made a cursory survey of the outstations from the air as you approached and perhaps when you were attempting to land on the plateau you caught sight of the big stone church at Ngcele and the school not far distant, and when you found yourself over the edge of the precipice you would have spotted immediately below, just below the forest in fact, a smaller church with a school within the same fenced enclosure. That is where the Mission first began by the banks of the Inxu until Mr. Key's house (who was afterwards first bishop of the diocese) was burnt down in the 1880 Pondomise rebellion. It is now one of fifty outstations in the parish in twenty-seven of which we had schools of various sizes up to Standard VI until 'Bantu Education' as well as church buildings. These outstations are visited by an itinerating priest mostly about once a month for sacramental ministrations and served Sunday by a preacher living in the district.

But now you are invited to continue your journey at a still deeper level and become acquainted with the people — more than that — to enter into fellowship with them. That is the object of the Missionary quest, to be one with these Pondomise, Amahlubi, and Amabele, in the Fellowship of the church. The African Sisters you have already met. You will now meet Father Mahlasela, living on the Mission, exercising his pastoral office locally; Father Sigcu at Mbokotwana ministering to a local congregation, and to the C.S.J.B. Sisters in a branch house and itinerating from this centre. Apologetically you are asked to return to Ngcele for you were misinformed about it. No longer is it in St. Cuthbert's parish but is now a separate parish with Father Madiba in charge, and serving a number of outstations along the narrow Tsitsa valley and scattered over the plateau where you first caught sight of the mission district. There are several thousand Christian people — all so easy to love as well as sometimes difficult. At some outstations already nearly all are Christians, others mainly heathen (there is a black ring of heathen-

ism surrounding the mission location), and on the fringe of each small Christian congregation are catechumens and heathen pressing their way into the fellowship; also you will see little organized bands of evangelists penetrating into the heathen fastnesses. But the whole area is alive with a rich humanity — a rich harvest field indeed where so many are waiting to be garnered into the family.

Of course you were well aware of South African racialism before you arrived. You will know how the enemy is making his main attack on the very object of our quest by seeking to divide those whom God has joined together in one family, and is defeating his own ends by doing so. True he may penetrate here and there on the circumference, but generally he is driving into closer fellowship those who know their unity to be in Christ, and this now is the work upon which the mission organization is concentrating, a work that the Bishop requires of St. Cuthbert's especially, as already indicated. Here they are endeavouring to lay deep spiritual foundations, African and European, bearing to others courageous and true witness to the faith which alone will save the world, upheld by your own steadfastness in prayer and carrying away, we trust, interest in Africa and its people far beyond those of a tourist paying a flying visit. Some of you may even be destined to take up a position at this strategic point on the great Christian battle front.

THE LEGACY OF FR. BENSON
A SERMON

By Fr. Wessinger, S.S.J.E.

"Look unto your father, ye that follow after righteousness, ye that seek the Lord; for I called him alone and blessed him and increased him."

FORTY-THREE years ago there passed into life eternal the soul of Richard Meux Benson, the founder of the S.S.J.E. Today after almost half a century the number of the disciples of the Father Founder, of those who knew him in the flesh, is not very extensive; yet the spirit and the teaching of the Father live on. His many works are still read and used as material for meditation by a great number of Anglican religious, and by some priests and layfolk. Through these writings and especially through us his sons, members of the religious community which he founded, his teaching is still imparted to the Church today.

This morning I should like to dwell on certain aspects of this teaching and to consider its relevance to our world and the Church today. It was by no mere coincidence or by chance that Fr. Benson called the religious community which he founded the Society of St. John the Evangelist, for his whole teaching is permeated with that of the beloved disciple as he has given it to us in his Gospel and Epistles. The basic teaching of the Father may be found in the first chapter of the Rule of our Society quoted on "The Religious Vocation". It reads: "In the beginning was the Word, who being one with God by indissoluble unity of life, called into existence the whole universe of creation in accordance with the will of the Father. And the Word of God having become incarnate for our salvation, sanctified His humanity by the discipline of a life of suffering in obedience to God, in order that He might bring the fallen world back again to be sanctified through the Truth. It is the object of the S.S.J.E., in adoration of this Divine Mystery, to seek that sanctification to which God in His mercy calls us, and in so doing to seek, as far as God may permit, to be instrumental in bringing others to be partakers of the same sanctification." In spite of the fact that Fr. Benson lived in Victorian England there is absolutely no trace in his writings of any liberal, optimistic looking forward to a world becoming better just by man's goodness and kindness and effort. No, instead, he teaches us that the world has fallen and that it can

only be saved and sanctified only as the Church and her individual members live a life of suffering obedience in accordance with God's will.

It is only by the entire oblation of herself to her divine Master that the Church, the Bride of Christ, can be truly pleasing to Him. For the Father Founder, the world was not becoming daily better and better or by its own efforts becoming an earthly paradise. The Church has been put here on earth to work and pray for the world and she is to be the instrument used by God for the preparing of men for the time when Our Lord will come in judgement to destroy the world and to take His own people, His redeemed ones, back with Him to the Father.

Father Founder believed that in spite of the comparative peace of both the world and the Church of his day that the Kingdom could not be brought in except by a tremendous battle against the spirit of evil and the power of Satan, and so he wrote the following very startling words: "When we say, 'Thy Kingdom come,' we do not mean, Come ease, come peace, come universal brotherhood of nations; we mean: Come persecutions, come the overthrow of everything on which the worldly heart relies, come forth the hatred of hell, come forth every power of darkness."

The Church according to this teaching was to be God's instrument for the bringing in of the Kingdom, but because the Church had failed in her witness, religious communities had been founded to revive the true mission of the Church. Because the life of the Apostolic Church as described in the Book of Acts was not maintained by the Church as a whole it became necessary for men and women to band themselves together into religious communities; and in each age the ideal of every religious community has been to show forth to the world the fullest type of Christian life. The vows which religious take are then just a special carrying out of the baptismal vows of every Christian.

We who have lived all or most of our lives in the years since Father Founder's death have seen the end of the age in which he lived. We have lived through two great wars and today we live in times which are still very unsettled and full of disquietude and doubt. The world in which we live today is very far from being the Kingdom of God. Today we see around us many people whose lives are not based on Christian standards of morality. We find many young Christians in our schools and colleges and universities

living in an environment which is not Christian and which often is opposed to traditional Christian standards. We come in contact with a great number of people whose lives are full of tension and who are lacking in true happiness and peace for only in God's will is true peace to be found.

And what does Fr. Benson have to teach such folk? His primary instrument for teaching is the Society which he founded. We, his sons, are to be his chief mouth-piece today; and I believe that we are to show forth his teaching by striving to carry out the ideal which he sets before us in the passage which I have already quoted, the first chapter of our Rule. The S.S.J.E. which we believe to be a Society founded in response to a divine call from God is to be one functioning cell in the Body of Christ. In the Father's words, "The object of all Religious societies is to gather up, and as it were to focus the love which ought to animate the whole body of the Church Catholic. But it is important for us to remember," he continues, "that the love which animates any society of this kind is derived from the great body of Christendom at large." We believe, then, that our Society — this community which ministers to you here in this Mission Church and with which many of you are connected as Associates or members of the F.S.J. or as regular worshipers here — is first of all by its own internal life to be a living witness to the fundamental Christian belief and Catholic dogma that God is love, and that just because He is Love He called the whole universe into creation. God has made us out of love and we are to love Him by offering our lives — our selves, our souls and bodies — as a living offering unto Him.

The world today and many people in it are afraid of love and of loving others — and I believe that this is in large measure due to the fact that so much that passes and is put before our eyes today as love is not love at all. And so we who are religious — we who have given up the highest type of earthly love which binds a man and woman together in holy matrimony — we are by our individual lives and by the corporate life of our community to show forth this true love of God to those around us. And so the Father again writes, "We come into the precincts of the cloister not to be estranged from the world, so as to cease to love it; but to be identified with God who so loved the world that He sent His Son to bring the world again to Himself. He was sent forth from the cloister of the eternal Trinity, bearing the name of God."

Cowley

God is love. We know that He is God, first of all because we see the revelation of Himself in creation — but creation alone would not convince us of this fact. We know that God is love primarily because we have seen that love made manifest in the person of Our Lord and Saviour Jesus Christ. The one quality which marked out the lives of the first Christians and of the Apostolic Church was that of love, so that it was said of them, "How these Christians love one another!" It is a great tragedy that today these words can no longer always be used to describe the relationship between individual Christians and the various separated bodies of Christians. And so one of the great witnesses of every religious community and especially of one dedicated to the Mystery of the Incarnation under the patronage of the beloved disciple is to be a witness of love. We are to sanctify ourselves, not in isolation, but as members of a religious community, and in so doing we cannot help but be a means for the sanctification of others.

And how are we to sanctify ourselves and thereby be instrumental in bringing others to be partakers of the same sanctification? First of all, by our adoration of the Divine Mystery of the Incarnation and then by following out in our daily lives the earthly life of the Incarnate Son of God. This we are to do as religious and as members of the S.S.J.E. — first of all by the living of our corporate life, by our offering of the Holy Sacrifice and of the Divine Office; by our times of mental prayer and intercession, and by the offering of all the details of our every day lives. Then, we are also to act in our capacity of mission priests to help others also to give themselves to Jesus so that His love may shine out through our lives and theirs.

It is not easy to be a real son of Fr. Benson. His ideal for us is so very high — the giving of ourselves completely and absolutely in every part and detail of our lives to Our Lord and to His children by our lives of loving obedience and service. We need the prayers of all of you here who look to us as your priests and brothers. We ask you to pray for us and to try to enter into the true meaning of our vocation. Sometimes it is just you, our friends, who do not fully understand the meaning of our vocation as religious. We ask you always by your prayers and by the kind of demands which you make upon us to help us to become true and faithful religious and loving and devoted sons of our blessed Father Founder.

Preached at St. John's, Boston, Jan. 19, 1958.

JACOB'S LADDER

THOUGHTS ON THE COMFORTABLE WORDS.

By ROLAND F. PALMER, S.S.J.E.

WHEN Jacob with travel was weary one day, he lay down by the roadside with a stone for his pillow. He dreamed that he saw a ladder set up from earth to heaven and the angels ascending and descending upon it, taking men's prayers up to God, and bringing His blessings down. Hundreds of years later Nathaniel was sitting under a fig tree meditating upon Jacob's dream. His friend Philip found him there, and brought him to Jesus. Our Lord told Nathaniel that one day he would see the angels of God ascending and descending upon the Son of Man. That was his nickname for himself.

Jesus is our Jacob's ladder. Born of Mary, he touches earth. The eternal Son of God, he touches heaven. So the ladder is adequate. It reaches all the way. "Through Jesus Christ our Lord" our offerings of prayer and praise go up to the Father. Through Jesus Christ His blessings come to us. He is our "only mediator and advocate". We need none other in that unique sense.

Each of the historic Liturgies of Christendom has some unique feature which is not paralleled in any other rite. We have one in our Prayer Book Liturgy. It is the Comfortable Words. Their original place (in 1549) was just before the reception of Holy Communion. At that time the Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access all came between the Prayer of Consecration and Lord's prayer and the reception of Communion. They proved to be too lengthy and heavy a set of devotions for this place. In 1552 they were moved back to an earlier point. The Invitation, Confession, Absolution and Comfortable Words were placed in the Offertory section.

There was precedent for doing this. The old Latin rites had a prayer of penitence here. "In the spirit of humility and of a contrite heart may we be accepted of thee, O Lord, etc." The washing of hands at that point also was given a penitential meaning. We offer the Bread and the Cup for use in this holy Service. We bring before God all his whole Church, and then we present ourselves. We "draw

near". For this holy service we need not only Bread and Wine. We also need devout communicants. As such we present ourselves.

It is a mistake to suppose that the Comfortable Words following the Absolution are intended to furnish proof that penitent sinners can be forgiven. If that were their purpose they should come before the Confession. They are intended to be Comfortable Words. "Comfortable" means not only "consoling" but rather "strengthening and encouraging". We are reminded of the title of the Holy Spirit, the Paraclete, the Comforter, one called to your side to help you. After a person has confessed his sins and been forgiven, he needs counsel and advice and also encouragement.

The keynote of the Comfortable Words is "Come unto me". Jesus is the Jacob's Ladder up which we may come to the Father. "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me."

Here is the first step on the ladder.

> "Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:
>
> 'Come unto me all that labour and are heavy laden, and I will refresh you'."

Then comes a second step.

> "So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

We are reminded that it was our heavenly Father who let the Ladder down. We are reminded of the sacrifice made by the Father. He gave His dear Son for us. Our religion is sacrificial from start to finish. So are these Words.

Here is a third step.

Hear also what Saint Paul saith:

> "This a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners."

We belong to the Communion of Saints, and it is suitable that two of the Saints, once poor sinners like ourselves, should come forth with encouraging words. Saint Paul reminds us of the incarnation,

the coming of the Son of God into the world to take the human Name and nature, Jesus, the Saviour. We see the Manger and Mary with the Holy Child. We see him going about doing good. We see him dying for us upon the Cross. For us men and for our salvation he came down from heaven.

Then comes a fourth step.

> "Hear also what Saint John saith:
> "If any man sin we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

Note that this is what Saint John "saith", not "said". Saint Paul and Saint John are not dead and gone. They rest in Jesus. In the communion of saints we rejoice in their fellowship. Neither is Jesus dead and gone. He is not a dead hero but a living Friend. He rose again and ever lives to make intercession for us at the Father's right hand. He is our Advocate right now. He is the propitiation for our sins right now. His is not an offering made in the past and no longer available in the present. That one offering of himself once offered on the cross avails for us now because Jesus lives and intercedes for us in heaven in virtue of his full, perfect, and sufficient sacrifice, oblation, and satisfaction, and applies to us the fruit of his redemption through the Sacraments and other means of grace.

The Comfortable Words form a devotional ladder. We are lifted higher and higher from our place in the dust of penitence. We are ready to hear the wonderful words "Dominus vobiscum", "The Lord be with you" or "The Lord is with you." For it means both.

Jesus is in our midst according to his promise. "'Where two or three are gathered together in my Name, there am I in the midst of them" Not "there will I be" but "there I am." He is waiting for us. He is the Jacob's Ladder, perfect God and perfect Man, touching both, the Mediator. He is the High Priest who uses the lips and hands of his earthly minister the priest to offer the thanksgiving and to break the Bread. "Lift up your hearts." "We lift them up unto the Lord." And so we sweep up the one Way, the Ladder which is Jesus, with Angels and Archangels to the Great Thanksgiving and Consecration and our happy Communion. Did Cranmer mean all this when he put the Comfortable Words here? Of course not. He did better than he knew, as all liturgical arrangers tend to do. It is not until a Liturgy gets well used that much of its beauty appears. Four hundred years of usage have endeared the Comfortable Words to us.

A SERIOUS QUESTION IS RAISED.

Does Commission's Report on the Church of South India Mean a Premature Recognition of Inter-Communion?

By THE RET. REV. GERALD FRANCIS BURRILL, *Bishop of Chicago.*

SOUTH INDIA is a long way from the Diocese of Chicago, and, indeed, from any diocese in the American Episcopal Church. It may seem strange, therefore, to some of us, that next September the General Convention of the Episcopal Church will be asked to consider the relations of the Episcopal Church with the Church of South India. In much the same way the Christians in the little scattered missions in Britain in 325 might have questioned the significance for them of the debate taking place at a meeting in the distant city of Nicaea.

The action that is taken next year by our General Convention on the report of the Joint Commission on Ecumenical Relations dealing with the relations of the American Church with the Church of South India will set the precedent — define the ground rules, so to speak — which will influence all future reunion efforts of our Church with other Church bodies. It is important, therefore, that the Convention's action does not compromise at its beginning the great world-wide movement toward the reunion of Christendom and thereby almost guarantee its failure.

First Steps in 1886

Anglicans have long been united with Christians throughout the world in the realization that the fragmentation of the Church is basically wrong and contrary to the will of our Lord Jesus Christ. As long ago as 1886 the General Convention of the Episcopal Church, moved by the deep desire to achieve unity in Christendom, adopted at its meeting in Chicago four principles to serve as the basis of reunion. The following year at the Lambeth Conference, the Bishops of the entire Anglican Communion adopted these same principles which have been known ever since in the Christian world by the cumbersome title of "The Chicago-Lambeth Quadrilateral."

Any reunion of the Anglican Church with other Church groups, the Lambeth Quadrilateral proclaimed, must be based on these four principles, not because the General Convention of the Episcopal Church thought them up, not because the Lambeth Conference accepted them, but because they have been part of the Universal Church since its founding and were never seriously questioned or

challenged until the 16th century. These marks of the Universal Church, as set forth in the Quadrilateral, are:

The acknowledgment of:

(1) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

(2) The acceptance of the Apostles' Creed as the Baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(3) The use of the two Sacraments of Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.

(4) The recognition of the historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

In other words, before the Episcopal Church, or any other branch of the Anglican Church can approach any agreement with another Church body, looking toward inter-communion or organic union, it is necessary for these four marks of the Church to be accepted as the basis of negotiations.

In 1947, when the Anglicans, Presbyterians, Congregationalists and Methodists in South India, after long and careful preparation, entered into organic unity, the local churches involved agreed on all four points of the Chicago-Lambeth quadrilateral. They decided, however, that for practical reasons the integration of the several ministries brought into the new Church from the different parent communions, would have to be a gradual process which would take at least 30 years to accomplish.

Episcopal Ordinations

It was agreed, on the other hand, that all future ordinations in the new Church would be accomplished "by the laying on of hands" with proper prayer by bishops in the Apostolic Succession. It is expected that by the end of the 30-year period that all the clergy in the Church of South India will have been ordained by a bishop in the apostolic succession. In the meantime, there are and will continue

to be, ministers serving in the new Church who have not received their orders through the laying on of hands by a bishop.

Thus, although the Anglican bishops brought with them into the Church of South India the valid episcopate, not all the clergy now ministering in that Church are episcopally ordained.

In 1948 the Lambeth Conference gave the new Church its tentative blessing, but decided to re-examine its development at the end of 30 years to see if a closer relationship between it and the Anglican Communion might be achieved. Therefore twenty years from now, in 1977, a decision of the relationship of the Anglican Communion with the Church of South India will be made, a decision which will be influenced in large part by the new Church's determination of its concept of its ministry.

A Practical Problem

In the meantime, a very practical problem has arisen. Clergy of the Church of South India, some of whom were former Anglicans and some who have received ordination at the hands of bishops in the Church of South India, have visited the Church of England and the Episcopal Church in America and have asked permission to officiate in the dioceses in these two countries.

These clergy, we must remember, are no longer Anglican clergy, even though some of them were formerly clergy of the Anglican Church. They are now clergy of the Church of South India. The Anglican dioceses in South India no longer exist as such. They have become a part of the Church of South India and their clergy and laymen are members of that Church.

A Question Is Raised

Although in most instances the English and American bishops have given permission to these visiting clergy to officiate, the situation has raised a serious question of ecumenical relations which requires clarification: Does the licensing of these visiting clergy represent a premature recognition of intercommunion with the Church of South India or is it merely an interim recognition of the validity of orders of the former Anglican and the newly ordained clergy of that Church?

It should be clearly understood that it is the latter. Intercommunion involves many matters that are not clear at this time. The

next 20 years will allow time for further doctrinal clarification. The Liturgy is deemed satisfactory by our theologians, but it is not in compulsory use at present and is not everywhere used in the church of South India. Confirmation is widely accepted, but still not required. Many other important matters still remain to be settled during the interim period.

In an effort to define more clearly the present relationship between the Anglican Communion and the Church of South India, the Church of England established a special commission of the Convocations of Canterbury and York to study the problem. After careful study this commission has recommended that episcopally ordained clergy of the Church of South India may be licensed to officiate at the altars of Anglican churches provided they agree to officiate at the altars of no other churches of the parent communions of the Church of South India while in the Anglican diocese. This precaution, the commission felt, would place the visiting clergy under the same regulations as to officiating in non-Anglican churches as those which govern the clergy of the Church of England. It would prevent premature recognition and scandal among the several parent churches outside the territory of South India.

The Commission's Report

Following the lead of the Church of England, the American Church at the 1955 General Convention authorized the appointment of a commission to visit South India and to report on the developments of the Church of South India from first-hand observation. This commission has reported and has made the following recommendations which are under consideration for presentation to the 1958 General Convention:

1. That the bishops, presbyters and deacons, consecrated or episcopally ordained before, at or after the inauguration of the Church of South India be acknowledged as true bishops, priests, and deacons in the Church of God and that

(a) such bishops and episcopally ordained presbyters when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the Bishop of the diocese, celebrate the Holy Communion in our churches in accordance with the Form for the Administration of the Holy Communion in the Prayer Book of this Church; and that

(b) Such episcopally ordained deacons when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the Bishop of the diocese, assist at services of the Holy Communion in our churches.

2. The Bishop of a diocese may at his discretion authorize the use of a church in his diocese from time to time for the celebration of the Liturgy of the Church of South India by a bishop or episcopally ordained presbyter of that Church.

3. Bishops, presbyters, and deacons of the Church of South India may be invited to preach in churches of the Protestant Episcopal Church with the permission of the Bishop of the Diocese.

4. Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

5. Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church, may be permitted to receive Holy Communion in our churches, provided, however, that those who desire to become communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of this Church.

6. Communicant members of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for receiving the Holy Communion within it.

An Important Omission

These recommendations, while they do extend a welcome to the episcopally ordained clergy of the Church of South India, have omitted the very important precaution included in the Church of England's statement. In the American commission's report there is no regulation which requires that visiting clergy from South India confine their administration of the sacraments to Episcopal churches during their visit. By this omission these recommendations, if adopted by the General Convention, are almost certain to create misunderstanding and controversy. What is there to prevent a visiting presbyter from celebrating in an Episcopal church one Sunday and in a denominational church the next?

A Serious Question Is Raised

Clergy ordained in the Episcopal Church are not normally permitted to administer the sacraments in other than Anglican churches. To not require the same regulation of visiting clergy, is to sow the wind.

In the same way, to give blanket permission to laymen of the Episcopal Church to receive the Blessed Sacrament in the Church of South India, whether or not it is administered by clergy who are regularly ordained priests, is to create confusion in the minds of the laymen.

A Clear Statement Needed

In our statement about the relations of our Church with the Church of South India, we must make it quite clear that the clergy of that Church may officiate sacramentally only in Episcopal churches. They should agree, during their visit to the diocese involved, not to officiate sacramentally in any of the churches of the other parent communions of the Church of South India.

We must also make it clear that laity of our Church may communicate only at the altars in the Church of South India which are served by clergy who are regularly ordained priests. To do other than take this position is to admit as a Church that Holy Order is of no real importance.

Our Lord has told us that a house built on sand will fall. The sand of sentimental "fellowship" is not sufficient to sustain the Household of Faith. The Church must be built and maintained on the faith and practice of the ages.

There are two approaches to Christian reunion. One is to brush aside the distinctions between Christian groups as being unimportant or as being the result of inherited prejudice. This is the easy emotional technique of looking for the least common denominator. It can only end in disaster.

The other approach is to face our differences and to find the whole Faith in all truth. This requires penitence and selfless prayer that God the Holy Ghost will lead us into all truth.

In recommending a clearer, if somewhat more restricted, statement of the relationship between our Church and the Church of South

India, we may be accused of a lack of charity or of taking a short view of the pioneering enterprise of the Church of South India. We trust that neither is true.

We advise tentative caution in the interests of both charity and the long view. The Church of England has given us a plan worthy of our consideration, both because we are sister communions and because of her closer association with the entire enterprise.

The Church of South India itself is in no hurry to decide, finally, the issue of intercommunion, and we should avoid a practice which might prejudice its decision. We are committed to a faith and order from which neither sentiment nor expediency allows us an escape. The reunion of Christendom is ultimately at stake. We must look behind us and ahead of us as well as at the problem of the moment.

From *Advance,* Sept. 1957

RELIGIOUS VERSE

SONG OF THE ANGELS BEFORE THE TOMB ON EASTER EVEN

We have come to watch,
Blessed Lord and only Son.

Holy is Thy birth,
Blessed is Thy suffering,
Precious is Thy death.

Darkness has come,
Heaven is silent, earth is still;
The Spirit moves in the night.

Mighty is Thy rising,
Glorious is Thy ascension,
Eternal is Thy life.

All glory be to Thee;
Thou wilt give holiness and blessedness;
Thou wilt give forgiveness and power;
Thou wilt give victory and life everlasting.

The dawn approaches;
We wait for Thee to be exalted,
Blessed Lord and only Son.
Even so, come quickly, Lord Jesus. Amen.

By ARTHUR M. GARD

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By Father Smith, S.S.J.E.

(Continued)

XXII. The Return of Father Osborne

AS SAINT PAUL wrote to the Corinthians, so could Edward William Osborne now write to the Bostonians,
"Behold, the third time I am ready to come to you."
(2 Corinthians 12: 14.)

Father Osborne had been sent to Boston for the first time in 1878. He withdrew, temporarily, at the time of the Grafton controversy, returning, as we have mentioned earlier, for the second time, in Passiontide of 1883. In 1889 Father Osborne contracted a serious case of lead poisoning which persisted in spite of treatment and rest in St. Louis and Hot Springs. In consequence Father Benson (the the Superior General) thinking an ocean voyage and a short stay in England would prove remedial, arranged for the Father to return to Cowley. The expectation was that he would resume his work in America in the spring of 1890. However the death of Father George Edmund Sheppard (who had worked in both Boston and Philadelphia) in Capetown in 1888 had left a vacancy there and Father Osborne was sent to that post in 1890. In consequence it was not until the fall of 1898, after an absence of nine years, that Father Osborne came to Boston for a third time. He arrived on the 2nd of October and his voice was immediately heard from the pulpit of Saint John's. Father Benson writes,

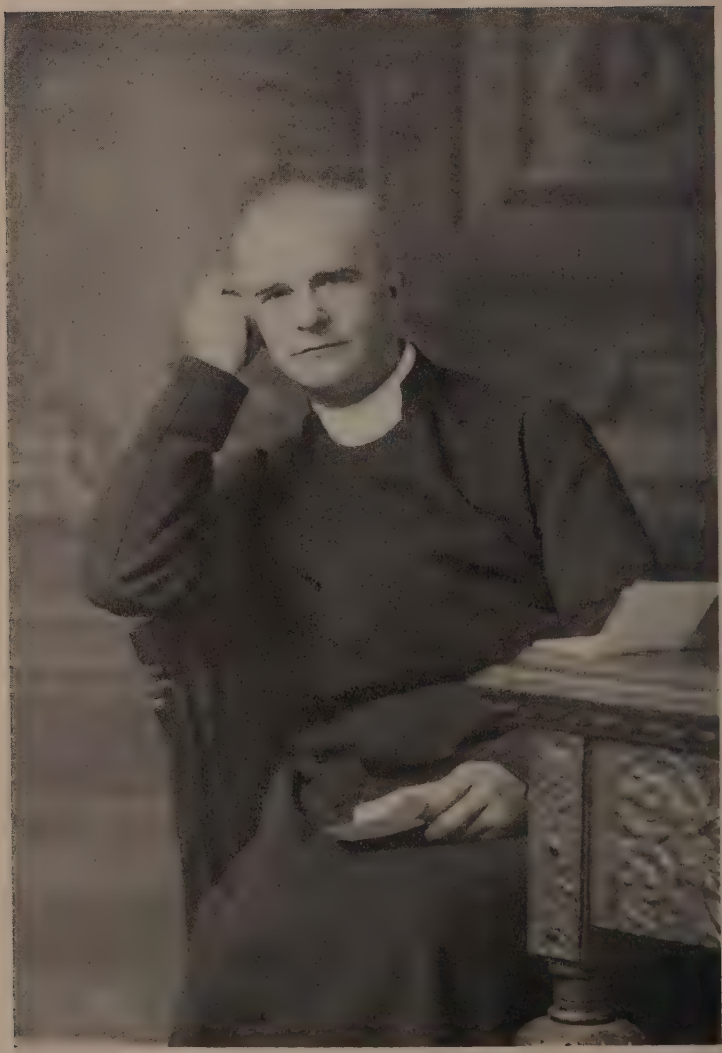
> "We have Father Osborne with us now. He arrived to breakfast on Sunday morning, and preached in the evening. We had quite a number of the old congregation coming back from S. Stephen's to hear him."

Surely it must have been a great source of joy to Father Osborne to be greeted at the Mission House by the Father Founder. There had been changes since Father Osborne last lived within the walls of that building on Temple Street. His former Superior there, Father Hall, had become a bishop, and a new Superior, William Hawks

Longridge, directed the work, assisted by his old associate at Saint Clement's, Charles Neale Field.

But Father Field was not at the Mission House to greet Father Osborne for he was engaged in new acts of mercy. This time his devotion was directed, not towards victims of a flood, but towards victims of a short yet cruel war — the Spanish-American War. An urgent appeal had been sent out for volunteer workers to care for the sick and wounded soldiers at Camp Wihoff on Montauk Point, Long Island, and Father Longridge sent Father Field to assist. We may be confident it was an assignment after Father Field's own heart. He arrived in New London, Connecticut, just in time to help the men of the 9th Massachusetts Regiment entrain, and in the morning was transported across the Sound to Montauk where there were five large tent hospitals as well as regimental hospitals. It was Father Field's task to assume the role of an Army chaplain ministering to the soldiers in things spiritual and material. He writes,

> "Sitting by a poor sick and wounded soldier is not the easiest place to write a letter, especially when one may be obliged to attend to several others in the same watch; but I am getting used to it here, where there are so many hundreds . . . On my way back to the General Hospital a poor sick soldier spoke to me, so we sat together on the grass in the shade. Poor fellow, he was sick in body and sick in mind and homesick too. We talked a little while and then I left him quietly sleeping in the grass . . . Yesterday in one of the Dining Hospitals I was trying to cheer up a poor colored man screwed up with rheumatism, and yellow where he was not black, from calentura or virulent malaria, and had just got himself off to sleep when the nurse came over to say that the man two beds off was dying, and she would rather that I did not disturb him. I told her that he should be attended to in a minute, and went directly to him. He seemed to be very near death, but a kind word or two seemed to bring him back, and he looked up at me and said 'O Father, I'm dying and I haven't got any religion.' I asked him if he had been baptised, and he said, no! Then I said, 'My dear fellow, you have never given yourself a chance; you must begin all over again, and be made God's child.' He said, 'Oh, if I only could,' and his eyes filled with tears. Seeing how real and sincere the man was, I went over to the nurse, and got some water and baptised him. He was intensely thankful, but could not say much. Today he is better, and said this morning when I saw him, 'I'm so glad that I did not die yesterday.'"



Father Osborne, S.S.J.E.

Saintly Father Field, wherever he labored, brought peace and joy and gratitude to human hearts.

His tour of duty over on Long Island Father Field joined forces with Father Osborne and Father Marcel William Townend Conran, who had come out from England, to conduct a mission at the Cathedral in Ottawa. Describing the mission later Father Osborne wrote,

> "We had good congregations and earnest work. About 70 first confessions being made, and many others coming up for help. Theatre services for men were fine, about 1500 being present."

After the Ottawa Mission Father Field conducted a parochial Retreat at Saint Paul's Church, Washington, and then continued southward to visit Saint Augustine's School in Raleigh, North Carolina. How true to form are the words he wrote to Father Page:

> "My heart is sore at the thought of leaving all these dear children to-morrow. It did not seem possible that one could have become so interested in them in one week. Please pray for St. Augustine's School, Raleigh in the intercessions at Cowley. Black America needs many prayers, and which is the blackest part of it no one can tell."

Increased numbers in America made it possible for the Fathers to accept more requests outside of Boston at this time. Father Langmore, who had made the Boston Mission House his headquarters, continued his ministrations in the houses of the Community of Saint Mary. Each alternate week he journeyed to Peekskill and made the round of the eastern houses. Twice each year he visited the Community's houses in Memphis, Sewanee, Chicago, and Kenosha. Father Benson was busy with retreats and preaching engagements. Father Conran conducted a mission on Prince Edward Island. Father Osborne held missions in Halifax, Perth, and Bristol, Rhode Island. In January, 1899, he addressed, in New York City, a meeting of the American Guild of Saint Barnabas for Nurses, a Guild which he had founded at Saint John's in Boston in 1886. In 1936 the golden jubilee service of the Guild was appropriately held in Saint John's, when Dr. Howard Chandler Robbins preached and a solemn Te Deum was sung.

Cowley

XXIII. The Historic Year — 1899

THE Church of Saint John the Evangelist inaugurated a courageous experiment in Boston during the summer of 1899. The clergy and choir with two cornetists and a crucifier processed through the streets in the vicinity singing hymns. When a crowd had gathered Father Convers mounted a backless chair and invited the people to attend the service to follow at Saint John's. Surprising to say the invitation seems to have been accepted. Another summer diversion was preaching on the Boston Common in which clergymen of several denominations participated, including Father Benson and Father Field. The former writes on August 19th,

> "Last Sunday I was preaching upon Boston Common. It has long been one of my desires . . . This year I am thankful to say the Church has made a beginning — Father Field goes there two Sundays hence . . . Each congregation is allowed an hour, and then a new preacher gathers a new set of hearers. Amidst all the discordances of untruth, it is very important that the Church should have the opportunity of bearing witness, and God will bring just those people within earshot who have some capacity for receivinng the Message."

Some of the members of the Society were not in Boston during the summer of 1899, Father Longridge, Father Osborne, and Father Langmore all having returned to England in time for the Triennial Greater Chapter of the Society which opened at Cowley on July 31st. This was a highly important Chapter in the history of the American Congregation. The Fathers assembled at Cowley now realized that after a period of twenty-nine years, the Society had not taken root as they had hoped on American soil. It still remained a British order functioning in a foreign setting. Few Americans, in consequence, were offering themselves as potential members of the Society of Saint John the Evangelist. In 1899, thirty-three years after the founding of the Society, — only two Professed Fathers were Americans — Duncan Convers, and Nalbro Frazier Robinson. It was felt by all, therefore, that the time had arrived for setting up some form of affiliation, giving a large measure of autonomy to the American Province. Before the meeting of the Chapter Father Osborne and Father Robinson had carefully drawn up a proposed new statute by which the Society would be constituted so as to form two Congregations, an English Congregation, and an American Congregation. The whole matter was carefully considered and discussed in a spirit of

great magnanimity. Father Osborne presented six resolutions and they were all passed. The first and chief of these stated:

> "That it is desirable to give a large measure of Autonomy to the American Province."

The proposed new statute was then commended to the Society for further consideration with a view to a statute receiving the assent of the Chapter of 1900. An autonomous American Congregation wa not to become an actuality for fifteen years but this Chapter of 1899 represented a long step towards the attainmen of that goal.

At the Chapter the Father Superior General had stated his firm conviction that the future of the Society of Saint John the Evangelist in America would largely depend upon the first Superior under the new plan but that the Society would send that Father out with the most generous spirit, and wih all the support it was possible to give. The man he now appointed to be Provincial Superior in America was Edward William Osborne. Father Osborne made known his confidence that under the new arrangement the future was full of hope and he cast himself upon the prayers and sympathy of the Society. He sailed to undertake his new duties on the 23rd of August, 1899.

The first outward signs of a "new deal" in America was a change of location. The Fathers purchased a house at #33 Bowdoin Street, next door to the church. There is no record on hand to indicate the actual moving dates but a retreat for the clergy was planned for October 9-13, 1899, to be held in the new Mission House. In a letter dated September 14th, Father Osborne writes,

> "This year's retreat will be a happy entrance to our new House and we shall have brethren with us for its benediction."

In the midst of conducting retreats for others the members of the Society tried to set aside days of retirement for themselves in order to replenish their spiritual energies. Concerning one such retreat Father Osborne says,

> "We were planning a Day's Retreat for ourselves on the Vigil of St. Matthew, but owing to the Sisters' Retreat we have had to anticipate it. We shall spend the whole of to-morrow at St. Luke's Church, Chelsea, and the Father Founder will give us meditations. The Church is very quiet and we shall have all we want there. Brother Herbert will carry over a basket, which, as it is a fast day, will not be very heavy."

The light basket to which the Father refers indicates the Community's custom as to fasting. By Rule the members of the Society of Saint John the Evangelist observe six days yearly as strict fasts — Ash Wednesday, Good Friday, and the Vigils of the Annunciation, Saint John Baptist, Saint Matthew, and Saint Thomas. On these days a cup of black coffee and a slice of bread may be had at breakfast time and no further food is consumed until the evening meal. These quarterly fasts are observed with silence and three formal meditations, each of an hour's duration.

In the letter of September 14th, to which we have just referred, Father Osborne speaks of a new activity of the Society:

> "We are hoping for more help in the coloured work at St. Augustine's and its dependency, 'The Congregation of St. Martin,' than the Sisters have been able to give heretofore."

Saint Martin's Mission had been established in the South End of Boston as a result of a migration in the City's population. Jews were beginning to occupy the West End and the negroes were moving out to live in the South End. Pointing out this trend as early as 1896 Father Benson had written,

> "The descendants of the earthly Jerusalem are taking us by storm. In one district close by there are 2,300 children of age for school; over 1400 of these are Jews. They are also driving away our coloured people from the precincts of St. Augustine's Church."

Saint Martin's Mission was an answer to necessity. It began on Westminster Street in the home of a Methodist woman whose son was a zealous churchman but as the Mission prospered larger quarters were required and a vacant store was rented on Camden Street. The next move was to a former billiard rooom on Shawmut Avenue. Next door another billiard hall still functioned but its patrons became so disturbed by having their carefully-aimed cue shots distracted by hymns and prayers from the Mission that they became discouraged and the place closed up. But the Mission continued.

It will be recalled that Father Langmore, as well as Father Osborne, journeyed to England for the Chapter of 1899 but he did not return with Father Osborne, staying on about three more weeks. It was providential that he ever reached America at all for the "Scotsman" on which he was crossing was wrecked on the 18th of September on Belle Isle, off the coast of Newfoundland. At 2:35 a.m. on the fateful day a tremendous crash shook the entire ship. The first

FATHER BENSON AT BOSTON, *Circa* 1895

This picture taken in the yard of the old Temple Street Mission House shows not only a group of boys from St. Augustine's Mission, but also Father Field (standing) and Father Longridge (in the door-way).

impression was that an iceberg had been struck but when daylight came and the fog cleared it was learned that the ship was lodged upon a rocky ledge. At Father Langmore's prompting the second class male passengers joined together in reciting the Lord's Prayer on deck. Passengers were gradually transferred to the shore and all were saved with the exception of eleven women and an infant who perished when a lifeboat in which they had been placed dashed against the ship and sank. Members of the crew, taking advantage of the confusion, pillaged the passengers' luggage and broke open the liquor stores to get drunk. "All in a British ship!" This was Father Langmore's pained exclamation in a letter penned sometime later. In that letter he described graphically details of the shipwreck:

> "Before landing, the crew swung ashore all the bread they could find. Then we commenced to climb the great overhanging rock of about 400 ft. About 130 ft. up it we found a ledge protected by a natural parapet. Here the camp was formed and the bread piled up."

When passengers and crew were together Father Langmore assembled the Anglicans and all voices joined in singing the Te Deum. Father Roland F. Palmer, S.S.J.E., in a letter to the Mother Superior at Peekskill written a few years ago, speaks of having read a reference to this incident in a Roman Catholic musical magazine. The author, a Roman priest, regretted the lack of a Book of Common Prayer in his Church. Father Palmer writes,

> "To illustrate what he meant he said that many years before he had been on a liner which was wrecked in the Straits of Belle Isle. When the passengers and crew finally got to shore an Anglican priest, a member of a religious community, called the Anglicans together and they sang the Te Deum. He on his part called the Roman Catholic survivors together and the only common devotion they could use was to recite the Glorious Mysteries of the Rosary. He felt that the Anglicans had a great advantage in that they all knew the Te Deum and many other common forms, and could say or sing them together."

Two bitterly cold days and nights were spent at the camp and then began an arduous trek across the island to the lighthouse and rescuers. All this time Father Langmore served as a faithful chaplain to his flock. One of his fellow-passengers wrote to Father Page,

"Father Langmore is one of the bravest men I have ever met." On September 27th Father Langmore was in Montreal celebrating his first mass of thanksgivinng at Saint John's Church, and he finally reached the Mission House in Boston on October 3rd. Shortly after Father Benson departed.

A History of the American Congregation of the Society of Saint John the Evangelist

In his address to the Chapter of 1899 Father Page had voiced his hope that the Father Founder would return to England and spend his last years with the Brethren at Cowley. At the close of the same Chaper Father Puller was designated to compose a letter, signed by all the Fathers, begging Father Benson to return in order to conduct the Christmas Retreat. This request must have touched the Father deeply. Now, at seventy-five years of age, he saw the realization of his heart's desire — a Society well established on four continents. Father Benson well knew the meaning of holy obedience and he doubtless looked upon this letter from Cowley as a divine summons. He wrote to a friend on September 28th, 1899:

> "I expect to return to England shortly, probably to sail Oct. 25. I had not expected to leave this country until I went to a better, but I had such an appeal from our Fathers at Cowley that I could not resist. I suppose in these locomotive days they would carry my bones to Cowley even if I died here, although I should rather have given charge in exactly the opposite way to Joseph. Let my bones be put wherever I happen to die, for every place on earth is the same to us now that Christ is risen. I must therefore save them the trouble. At any rate, I must come and look upon the old country once more."

Father Benson was back in fair Oxford as the Michaelmas Term opened at the University. Father John Hamilton Cowper Johnson, S.S.J.E., reminiscing about this period recalls,

> 'I was just beginning my first term at Oxford when I met Father V. S. S. Coles, Principal of Pusey House, who asked, 'Have you seen Father Benson who has just come back from America?' "

Richard Meux Benson was seen by his Brethren and many of his Countrymen, and he was to look often upon the old country before he was to depart for that better Country on the 14th of January, 1915.

COMMUNITY CHRONICLE

BISHOP DE WOLFE of the Diocese of Long Island, the Episcopal Visitor of our Society, made his first official Visitation to us at the Monastery in Cambridge on Tuesday, January 28th. The Bishop celebrated Mass, with a Corporate Communion of the Fathers and Brothers, and afterwards had interviews with all the members of the Community. The Visitation concluded with an address by the Bishop to the Community in our Chapel. It was a joy and a blessing to have our Father-in-God with us.

A Quiet Day for Clergy was held at the Monastery on Tuesday, February 11th, under the auspices of the Catholic Clerical Union. Bishop H. H. Daniels, retired of Montana, was the conductor of the retreat.

Father Rowell gave an address on the Religious Life at West Roxbury, Mass. on Sunday evening, January 5th. On January 11th, he conducted a retreat for students of Wheaton College at St. Margaret's Convent, Boston. On Sunday, January 26th, he preached, and took the services at St. Alban's Church, Cape Elizabeth, Maine. He gave a talk on the Religious Life to students at Boston University on February 19th, and conducted a Quiet Day for Clergy at the Monastery on February 25th. The Father is scheduled to preach a parochial Mission at St. Francis' Church, Youngsville, Pennsylvania from March 2nd to 9th. He gives an address at Bridgewater, Mass. on the evening of March 12th, and conducts a Quiet Day at St. Barnabas', Falmouth, Mass. on March 18th.

Father Wessinger, Master of Novices, spoke at a young peoples' conference on vocation at the Church of the Ascension, Rochester, New York on February 9th. He conducted a retreat for laymen at the Cambridge Monastery from February 14th to 16th, and gave the parochial day of retreat at the Church of St. John the Evangelist, Boston, on Ash Wednesday, February 19th.

Father McDonald gives the annual Lenten Retreat at the Church of St. Augustine and St. Martin, Boston, on the afternoon of Sunday, March 16th.

The Father Superior made a Visitation to the Sisters of St. John the Divine, Toronto from January 19th to 24th. He presided and preached the sermon at the Clothing of a Novice at St. Margaret's Convent, Boston, on January 25th. Father Williams gave a number

of illustrated talks on the work of the Church in Japan in various places:— at St. Clement's, Philadelphia, on January 14th; at St. Stephen's, Roxbury, Boston on the 29th of January; at New Bedford, Mass., on February 3rd; at St. Mark's, Glen Ellyn, Ill., on February 11th; at St. Matthew's, Evanston, Ill., and to the Catholic Club of Chicago on February 12th. He preached at St. Francis' Church, Chicago, on February 9th, and sang the Mass at the Profession of Sister Claire at All Saints' Convent, Catonsville, Maryland, on February 15th. On Ash Wednesday, he preached at Grace Church, Newport News, Virginia. On February 27th, he preached at St. Thomas' Church, Taunton, Mass., and on March 3rd he gives a lecture on the Atonement at St. Stephen's Church, Providence, Rhode Island. On March 5th, he expects to attend a meeting of the Council on the Religious Life in New York City. The Father conducts a retreat for the Community of St. John Baptist at their Convent at Mendham, N. J., from March 17th to 22nd; and a Quiet Day for Clergy at the same place on Monday, March 24th. On Good Friday, April 4th, he is to preach the Three Hours' at St. John's Church, Hingham, Massachusetts.

Father Clayton, the Deputy Assistant Superior, attended the installation of the Right Rev. Robert M. Hatch as Bishop of Western Massachusetts at the Cathedral in Springfield on January 18th. He gave lectures on Prayer at St. Thomas' Church, Christianburg, Virginia, on February 15th; preached and gave an address at the same church on Sunday, February 16th. On Ash Wednesday, February 19th, he preached at the Church of St. Agnes & the Ascension at Washington, D.C. Father Clayton gave a talk on the Religious Life at St. Paul's, Brockton, Mass. on February 25th, and another to laymen at the Monastery on March 1st. He gives a retreat for Associates at St. Margaret's Convent, Boston, on March 11th; and another retreat for women at the same place on the afternoon of Sunday, March 16th. He preaches at Trinity Church, Canton, Mass. on March 19th. Other retreats are to be given at St. Margaret's Convent (March 21st) and at the Cambridge Monastery on the afternoon of March 23rd. On Easter Day, Father Clayton expects to take the services at Hampton Falls, New Hampshire.

Father Smith preached at St. Mark's School, Southborough, Mass. on January 21st. He had a parochial Mission at St. Michael's Church, Fort Worth, Texas, from February 2nd to February 9th, and addressed the Woman's Auxiliary at the same place on February 11th.

He made a Visitation to the houses of the Community of St. Mary in the vicinity of New York City, from February 12th to 15th; and visits the Sisters of St. John the Divine in Toronto, Ontario, from March 3rd to 8th. A retreat for the Sisters of St. Mary at Sewanee, Tennessee, will be given by him from March 17th to March 22nd.

Father Appleton sailed from San Francisco to Yokohama, Japan, to join our Fathers in the Province of Nippon on February 12th. We ask the special prayers of our readers for God's blessing on his work in Japan, and that God may prosper all the work of our Society in that country.

Father Palmer preached and took the services at the parish church at North Bay, Ontario, Canada, on February 2nd and 9th. During the week of February 10th, he was in Toronto for work on Prayer Book Revision. From February 16th to 23rd he preached a Mission at the Church of the Redeemer, London, Ontario. Noonday preaching at Trinity Church, Toronto, will occupy him from March 2nd to 6th. He is to conduct a retreat at Emmanuel College, Saskatoon, Saskatchewan, on March 9th and 10th, and to preach at the Cathedral of the Redeemer at Calgary, Alberta, from March 23rd to 28th. A parochial Mission at St. Chad's, Vancouver, B.C. is scheduled to be held by him during Holy Week.

This year marks the fiftieth anniversary of the ordination to the priesthood of the Right Rev. Spence Burton, S.S.J.E., formerly Father Superior of our American Congregation, and now Lord Bishop of Nassau and the Bahamas. Bishop Burton was ordained on March 7th, 1908, at the Church of St. John the Evangelist, Boston. We hope to have him with us for his Golden Jubilee, so that he may have an anniversary Mass at St. John's on March the seventh. On the following Sunday, — the third in Lent, March 9th, it is planned to have the Bishop preside and preach at the Solemn Mass at St. John's; with a reception and tea in the afternoon, when he may meet with old friends. Our prayers and good wishes go out to our dear Father on this happy anniversary. May God bless and keep him!

1958 also marks the Seventy-fifth anniversary of the coming into being of the Mission Church of St. John the Evangelist as a separate congregation. Before March 17th, 1873, the church building on Bowdoin Street had been used by the Church of the Advent as their

place of worship; but on this date the parish of the Advent began services in their new building on Brimmer Street; and the old church on Bowdoin Street (originally built as a Congregational Meeting House) became the Mission Church of St. John the Evangelist. The Solemn Mass on the Fourth Sunday in Lent, March 16th, will commemorate this historic occasion. Our guest preacher that morning will be the Reverend Doctor Whitney Hale, the present Rector of the Church of the Advent, Boston. On the same morning, Father Banner, S.S.J.E., now Priest-in-Charge of the Mission Church will preach at the High Mass at the Church of the Advent, thus symbolizing the close ties of friendship and affection which bind together these two sister churches.

Chicago Activities

The two Fathers of the Society now resident in Chicago, are kept fully occupied with many demands on their time, in addition to their duties at St. Francis' Church there. Besides engagements noted in previous numbers of Cowley, our readers will be interested in learning of the following activities of Fathers Pedersen and Upson.

On the Feast of Christ the King, Father Upson preached at St. Andrew's Church, Buffalo, New York, and in the evening addressed the Canterbury Club there on the Religious Life. On the evening of November 16, 1957, he gave an address to the Acolytes' Guild of St. Luke's Church, Evanston, Ill.

On November 30, 1957, Father Pedersen preached the sermon at the ordination to the priesthood of our Associate, the Rev. Donald King, at the Cathedral, South Bend, Indiana.

Father Upson gave addresses at St. Luke's, Evanston, Illinois, on January 21st, and February 23rd. He conducted a retreat for College Students at the Northern Illinois State College, De Kalb, Ill. from February 21st to 23rd. From February 9th to 16th, he preached a Mission at St. Philip's Church, St. Paul, Minnesota, and is to preach another Parochial Mission at St. Aidan's Church, Michigan Centre, Mich. and from March 2nd to 9th. During Holy Week, he is to preach a series of sermons at St. Edmund's Church, Chicago.

Other activities of the Fathers include:— Lecture on the Devotional Life at St. Matthew's Church, Evanston, Ill. on February 10th;

a Quiet Day for the Ministerial Association at Oak Park, Ill. on February 27th; Quiet Day for Women at Christ Church, Whitefish Bay, Wisconsin on February 28th; a Quiet Day at St. Margaret's Church, Chicago on March 8th; another at St. Ambrose's, Chicago Heights, Ill., on March 19th; and a Mission for Young People at St. Matthew's Church, Evanston, Ill., from March 23rd to 30th. A series of lectures on Christian Living is being given on the second Thursday of each month from September 1957 through May, 1958 at St. Mark's Church, Glen Ellyn, Illinois.

Father Pedersen is making a visitation to Grace Church, Freeport, Illinois, on March 15th and 16th, in preparation for a Mission to be preached by him in that parish in April. Father Pedersen is also preaching at the Church of the Atonement, Chicago, on Friday evenings during Lent.

BOOK REVIEWS

OUR LORD AND SAVIOUR. Philip Carrington, Archbishop of Quebec. Seabury Press. Lenten Book for 1958. Price $1.75. 138 pages.

ARCHBISHOP CARRINGTON'S Life of Christ is not just another attempt to construct a Biography of our Lord. It is much better than that. Instead of telling you the whole story in new words and a new order he drives you back into reading again the Church's four Gospels. He arouses your interest at every point. He provides you with insights based on true scholarship which arouse and maintain your interest from first to last. He brings you to a deeper knowledge of our Lord. It is not a new picture of Christ different to any of the four authorized portraits provided by the Church in the four Gospels. It is the same picture of our Lord but you will, after reading this book, see more deeply into the picture, which comes more and more to life for you. It takes on new dimensions. This is more than a passing Lenten Book to be read in 1958, and then not read again. This is a book of permanent value. The style is disarmingly simple. A child would enjoy it. A scholar also will appreciate its true scholarship. In form it is similar to Dr. Carrington's masterly work on the history of the first two centuries recently published by the Cambridge University Press. "Our Lord and Saviour" is, like all Seabury publications, beautifully printed.

R. F. P.

THE BEGINNINGS OF WESTERN CHRISTENDOM. By L. E. Elliott-Binns. The Seabury Press, Greenwich, Conn. 1957. Cloth, 412 pp. $8.25.

THE appearance of this excellent book some time in advance of Archbishop Carrington's masterly two volumes dealing with the history of the Church during the first two centuries of our era is a hopeful sign. It is one more proof that first-rate scholarship is being produced in the Anglican Communion, a disproportionate amount, albeit, on the other side of the Atlantic. It is further evidence that sound historical research can go far toward counterbalancing the melancholy confusion and acrimony that too often surround contemporary expeditions into the jungle of theological obscurantism.

Elliott-Binns has come up with a compact, highly readable, richly documented history of the Church in western Europe, Britain, and

North Africa down to the late Fifth Century when the grandeur of imperial Rome lay in ruins.

The author underscores time and again that Christianity grew up as an Oriental religion; that it was spread throughout the Mediterranean lands largely by Greek-speaking peoples with close affinities with Hellenistic Judaism; that Latin came in as the official language of western Christians only in the Third Century; that Gaul, Spain, and North Africa were the great creative centers of theology and liturgy in the West rather than the city of Rome itself. The fascinating story of the Spanish prelate who presided over the Council of Nicaea will be news to many.

The military, political, and economic catastrophes beginning in the middle of the Third Century are related with meticulous care as to detail. The wonder is that there was vitality enough in the desolated Italy of the Sixth Century for the Roman See to launch the audacious venture that culminated in the Mediaeval Papacy.

Any resemblance, the author indicates, between that institution and the heroic little congregations ministered to by the Blessed Apostles Peter and Paul is purely accidental. S. T.

AN AFRICAN FOUNDRESS. Sister Alberta, C.S.J.B. The Abbey Press. Abington, 1957. 6d.

THIS is the inspiring story — brief, simple, profoundly moving — of a modern saint. In the world she was known as Alberta Ngudle, who, at the age of 40, did an unthinkable thing for an African woman: she left her "throne" as queen of a native tribe, piled all her belongings in a wagon drawn by 16 oxen, and set out to test her vocation to the Religious Life at St. Cuthbert's Mission, 30 miles from her home. That was in 1913.

She persevered and went on to found the Community of St. John the Baptist in Africa. At the time of her death last year at the age of 83 about 50 aspirants had applied for admission. One half survived the test.

This is a creditable record for any Religious Community. In her honor the Missionary Association, Cowley, Wantage, and All Saints, 35 Marston Street. Oxford, is distributing the story in pamphlet form for sixpence. There is a beautiful smiling likeness of Sister Alberta on the cover. S. T.

Book Reviews

IN HIM MEET EAST AND WEST. Greenwich, Conn. The Seabury Press. 1958. Paper, 75 cents. 50 pp.

IN HIM MEET EAST AND WEST, the children's mission study book for this Lent, contains fascinating accounts of life and customs in Japan, and has many useful suggestions for interesting activities. However, the missionary motivation is weak. The stories centre round Christian families, and while some differences between them and their heathen neighbors are shown, on the whole there is little to arouse the sympathy of our children and instill in them a desire to help. To encourage love and sympathy and direct their expression is surely part of a child's Christian education. It would be well for teachers to use "Mission Renewed" alongside "In Him Meet East and West" in order to get the true perspective. Less than one per cent of the population being Christian, means that there are many millions of boys and girls who know nothing of our Lord. The children's mite box offerings will mean more if they give in order to share the blessings of Christianity.

S. S. M.

MISSION RENEWED. Greenwich, Conn. The Seabury Press. 1958. Paper, 95 cents. 60 pp.

MISSION RENEWED, the Lenten mission study guide on Japan, is a "must" for all priests and for every group within the Church. Specifically written as a clarion call to youth, and by its form and content eminently suited for the purpose, its presentation of the Church's missionary task as a Divine Commission makes its message fundamental, and an imperative challenge to Christians of all ages.

The stock objections often raised against foreign missions, and the excuses frequently made even by the Communicants of the Church for not responding to the call of heathendom, are all met by the authority of Christ's Command — "Go ye and teach all nations —," This as the author states, can only be by-passed "at our own risk." His conviction that at-one-ment with the One True God is the birthright of every living soul, and that only Christianity can accomplish this, makes him proclaim from the housetops that to preach the Gospel of Jesus Christ in the power of the Holy Ghost is the Church's undeniable responsibility and high privilege.

S. S. M.

Cowley

LOVE'S FULFILMENT. An Anthology from the writings of Father Andrew. Edited by Kathleen E. Burne. Mowbray & Co., London. New York: Morehouse-Gorman Co. Cloth. 192 Pages. Price $2.75.

AN ANTHOLOGY cannot but be tantalizing, since it gives us only samples and extracts lifted from their context, and so often we should like to see the various ideas more fully developed.

These selections cover a wide range of subjects: The Godhead, Our Lord's earthly life, the Church, Prayer, Relationships, Problems, etc. Curiously enough, there is very little specifically about the the Holy Spirit. These extracts would be most useful as "springboards" for meditation. Also they serve to give an insight into the mind and heart of Father Andrew himself. Through these various bits, as through a lattice, we catch a glimpse of a kind, compassionate, loving soul, though not a profound thinker. There are times when his zeal for kindness descends to sentimentality.

The verse, it must be admitted, is not very good. No doubt Father Andrew would have heartily agreed. These little "fervorinos" were probably hastily jotted down, without any thought of technique. And undoubtedly they have brought pleasure to many.

The "frontispiece", supposedly a picture of Father Andrew, listed in the Contents, is missing from the American edition, which is a pity. Alas, it would have seemed better to have checked the various quotations for accuracy. They were probably quoted originally from memory. In the citations from the "Archbishop of York" (sic) a footnote explaining that this was Archbishop Temple, would have been helpful to American readers.

R. M. G.

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